

consciousness, there is evidently a power for knowledge and a concentration of knowledge or at least a concentration of consciousness in immobility and a self-realisation, and that too is Tapas.

Therefore it would seem that Tapas, concentration of power of consciousness, is the character of both the passive and the active consciousness of Brahman,

- and that our own passivity also has a certain character of an unseen supporting or instrument-

talising Tapas. It is a concentration of energy of

- consciousness that sustains, while it lasts, all creation,

- all action and kinesis; but it is also a concentration of power of consciousness that supports inwardly or informs all status, even the most immobile passivity, <even an infinite stillness or an eternal silence.

But still, it may be said, these are in the end

two different things, and this is shown by their

difference of opposite results; for a resort to the

passivity of Brahman leads to the cessation of this

existence and a resort to the active Brahman leads

to its continuance. But here too, let us observe that

this distinction arises by a movement of the

individual soul from one poise to another, from the

poise of Brahman-consciousness in the

world, where
it is a fulcrum for the universal action,
to or towards
the poise of Brahman-consciousness
beyond the
world, where it is a power for the
withholding of
energy from the universal action.
Moreover, if it
is by energy of Tapas that the
dispensing of force
of being in the world-action is
accomplished, it is
equally by the energy of Tapas that the
drawing